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£.10.3*1*

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# SERMON

Preached before the  
COURT of ALDERMEN  
AT

GUILD-HALL CHAPPEL,  
Octob. 29. 1682.

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By ABRAHAM MARKLAND, M. A. and  
Prebendary of Winchester.

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LONDON:

Printed for Brabazon Aylmer, at the Three Pigeons over-against  
the Royal Exchange in Cornhill. 1683.

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# Pritchard Mayor.

*Curia Special. tent die Lunæ xxx<sup>o</sup> Octob. 1682.  
Annoq; R. R<sup>t</sup> Caroli 2di Angliæ, &c. xxxiiij.*

**U**PON the Motion of Sir *John Peake* Knight and Alderman, This Court doth desire Mr. *Markland* to Print his Sermon Preached yesterday morning at the *Guild-Hall* Chappel before the Aldermen of this City.

*Wagstaffe.*

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To the Right Honourable  
Sir *WILLIAM PRITCHARD*,  
**LORD MAYOR**  
OF THE  
CITY of *LONDON*.

Right Honourable !

*In obedience to your Command, I have published this Discourse, which I humbly present to your Lordship. And if I may not be too bold or officious, I would beg leave here (my Lord) to congratulate your Lordship in your most justly deserved Honour. Tho I have not enquired particularly of my Brethren, yet I dare be very confident, That your Lordship had the Votes and Good Wishes of all the Orthodox Clergy both in City and Countrey.*

*May God preserve and bless your Lordship.*

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*ship in your Government ; and may there  
never want an Able and a Loyl Person  
to fill that Chair , so long as the Sun and  
Moon shall endure.*

My L O R D ,

Your Lordships most

Obedient and

Humble Servant,

*Abraham Markland.*

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St. Luke, ch. xix. v. 41, 42.

*And when He was come near, He beheld the City, and wept over it ; saying, If thou hadst known, even thou at least in this thy day, the things which belong unto thy peace ! but now they are hid from thine eyes.*

**I**F we look into the foregoing Verses of this Chapter, we shall find our Blessed Saviour surrounded, and accompanied, by a great multitude of people ; some spreading their garments before Him on the ground ; others cutting branches from the Trees, and strawing them in the way ; singing and crying aloud, *Hosanna to the Son of David : Bleſſed is he that cometh in the Name of the Lord, Hosanna in the Highest !* When, lo ! in the midst of their shouts and acclamations, He who was the Cause of all their joy and gladness ; for whose sake alone those Triumphs were instituted ; behold, even He Himself

Himself is all in tears and weeping ; not as tho He were their Prince, and the Great Son of *David*, but some disconsolate -Prisoner, and a poor helpless Captive, whom they had taken , and were guarding him along to his Execution. He was now indeed, within a few days, to suffer a most cruel and shameful Death upon the Crofs, for the sins of Mankind ; yet was it not for This , that he was so moved and concern'd ; not to think that his *Hosanna* would end in a Crucifie ; not to think that he who had now Garments spread before him , should e're long have His own divided, and lots cast upon his Vesture ; and tho Boughs and Branches were now spread in his way, he should in a little while be hanged on a Tree himself : No, this was not that which grieved and troubled the *Blessed Jesus* ; but, as he advised the People, when he was going to his Passion ; so now , he wept not for Himself, but for Them, and their Children , to think on that miserable Destruction which he saw coming on that wicked and incorrigible People. He who was of  
fo

so tender a nature and disposition, as to weep at the Grave of one Person, whom yet he could raise to life again, could not chuse but weep over so many hundred thousands, could not chuse but be griev'd to see the City a place of Skulls, to see even *Jerusalem* it self become a *Golgotha*; could not chuse but shed tears at the Grave of a whole Nation, which he saw would perish utterly, and never be rais'd nor restor'd. Forty years longer God would bear with that People; but then had sworn in his wrath, He would turn them out of his Rest for ever. *And when He was come near, He beheld the City, and wept over it, &c.*

We have in the Text these Three things observable.

First, *The great Love of our Saviour to a most sinful and unworthy People.*

Secondly, *The unreasonable stubbornness and impenitency of that People.*

And Thirdly, *The just judgment of God upon them, in their utter ruin and destruction.*

I begin with the First, *The exceeding Love of our Saviour to such a wicked and incorrigible People.* And this appears not only by his weeping here, and his most passionate Expression; but from other obvious, and very remarkable Circumstances; whilst they shew Him all the Respect they can imagine; whilst they do him all the honour that lies in their power, even such honour and respect, as could hardly stand with their safety, as might raise suspicion and jealousie in their *Roman* Gouvernours, and might bring them into question and trouble for that days Triumph; when they are obeying and fulfilling one of the most signal Prophecies concerning our Saviour; *Behold, O Sion, thy King cometh unto thee, meek and lowly, riding on an Asse; nay, a Colt, the Foal of an Asse;* and yet in this humble condition, owning him for their King, and receiving him for their *Messiah;*

*Messiah*; when after above three years frequent preaching amongst 'em, they not only were deaf to, but opposed and traduced his Doctrine; when after so many and so great Wonders wrought to satisfie and convince 'em, they not only despis'd, but slander'd and blasphem'd his Miracles; and now as it were repenting of their wilfulness, and making him some amends for their long obduracy; conducting him (as they thought) to a Kingdom, and waiting on him to the Throne of his Father *David*; not only laying their Garments before him, but ready to throw themselves at his feet; that in the midst of so many expref-  
sions to him of their good will and kindness, he shou'd burst out into tears, and foretel their utter ruin, could not possibly proceed from any thing but excessive love and charity; could not be thought to proceed from any thing but pure Pity and Compassion.

Had he told them of the loss of their City and Temple, when they came out against him as a Thief, with Swords and

Staves, to take him, they might have thought he had been only wroth with 'em, and prophecy'd out of indignation; but now that they come out to him in great numbers of all sorts, as to some mighty Monarch, returning home with Victory; not meeting him with Swords and Staves, but with Bougħs, and Branches, and Garlands: that now he should declare to 'em, they were a lost undone people, could not proceed but from hearty grief, and extreme sorrow for their misery.

When they blinded him, and buffeted him, and smote him on the face in raille-  
ry, saying, *Prophecy unto us, thou Christ, who among us is he that smote thee;* had he return'd upon 'em, and told 'em of their own more wretched Blindness; and that the things that belong'd to their peace were hid from their eyes for ever: Or when they were leading him without the Walls of their City to be Crucifi'd, and lifting him up on the Cross; had he then declar'd to 'em, that he would draw both them and their children.

children too after him in like manner ; that the time was coming upon them, and was irrevocably set and determin'd, wherein all round those walls, such numbers of them should be crucified, \* till *more Crosses* \* <sup>Josephus lib. 6. cap. 12.</sup> *should not be found*, nor room where to set *more Crosses* ; as tho the begirting and surrounding, here mentioned, were also intended, of their being compassed about with their own crucifid People ; a sight even more terrible to them, than the Armies of the *Romans* : Had He at any of these times denounc'd such heavy judgments, they might have thought it had been his Anger, and lookt upon it as Revenge ; but now, that he should let fall such a sad Prophecy of their ruin, could not possibly come from any thing, but the very bowels of love and pity. So that, methinks, our Blessed Saviour, in his entrance here into *Jerusalem*, appears like old *Jeptah*, returning from his Conquest of the *Ammonites*, the City comes out to meet him, all singing aloud, and rejoicing ; when lo (like unhappy *Jeptah*), the sad afflicted,

afflicted *Jesus*, turns away his head, and sighs, and weeps, to think what a Doom was pronounc'd ; to think what a Vow God himself had pass'd on the whole Nation ; and that not a rash, or hasty, but a just one, and long delay'd ; to think they were irrecoverably all sentenc'd to the slaughter, and the Daughter of *Sion* herself, within a while, to be made a Sacrifice. One would have hoped, that such news might have made them sensible of their misery, that ( like the poor Daughter of *Jeptha* ) they would have begg'd leave yet of God Almighty, and all the time he spar'd 'em, have spent in sorrowful Lamentations, and gone all up and down the Mountains, weeping and bemoaning their sad condition. But so far was this Prediction of our Saviour from having any such good effect upon them, that as Bad as they were when 'twas spoken, they were Worse yet when it was Fulfill'd. Which brings me to the Second Particular :

II. *The Incorrigible Wickedness and Impenitency*

*nitency of that People.* I do not love, I confess, by no means, to be raking into the sins of a Nation, specially of a Nation so well belov'd and highly favour'd by God Almighty; and for this reason I shall not rip up old sores, or pry into the Crimes and Mis-carriages of their Forefathers; but shall only give you an account of the nature and disposition of that People, in and about the time of their final Destruction; which I chuse to do the rather, because it so unhappily agrees with our *Own* present Circumstances: For, excepting that we see not the *Romans* without our Walls (and yet they are gotten within 'em too) and a mixture of other fierce cruel people; excepting that we have not a clear prophecy of our Ruin (and yet we have such ill *aboardings* as do almost amount to a Prophecy) excepting only the difference of place, time, and persons; in all other particulars, 'tis hard to find out any the least distinction: As tho We had either been ruin'd above Sixteen hundred years ago, or the *Jews* were going now a second time to be destroy'd.

That:

That I may not tire and weary you with too many Instances, and common to other people ; I shall take notice only of such as were more remarkable in Them, and are very strangely Applicable.

First, then ; They were a quite *Alter'd Nation*, and degenerated from the Gravity, and Wisdom, and Sobriety of their Ancestors ; were grown a fierce, furious, a wild, and a hair-brain'd people ; impatient and uncapable of advice or consideration ; and it was Death almost, but for any man to offer 'em Good Counsel \*. This  
Joseph. 1. 6. c. 15. *Josephus* frequently complains of, and felt the effects of it himself, when exhorting them to their safety, he had almost been murder'd for his labour : The Prudence and Seriousness of their Forefathers was out of date, and Antiquated ; and they who were now come up, were a vain, light, giddy Generation. And need we to travel very far now, to match this Description and Character ? Where then is the Stay'dness and Solidity of this once most Rever'd

ver'd Nation ? That Wisdom so profound and awful, like the Sea that guards us, and it self a safer guard too, and defence, than the whole Ocean : all vanish'd into meer Foam, become a light, frothy Humour; and yet like Froth and Foam too, is arrogant still, and uppermost ; insults on the deep Waters, and rides in Triumph o're the vast Ocean ; scorns and contemns and derides the Gravity of those old Sages, with the Insolence of the Comædian , that made a Scene of the great *Socrates*, tho' the wisest man then alive, and the *Solomon of the Gentiles*. But our Fathers are ne're the worse for our laughing at 'em, nor we the better ; they preserv'd a Nation with their heaviness, and made it flourish with their dull Simplicity, which their gay Sons have almost Ruin'd with their Wit and Ingenuity : They deservedly always accounted the *Ballance of Christendom* ; their Degenerous Posterity hardly *the Dust of that Ballance*.

2. The next thing observable ( and but a natural consequence of the former ) was *their contempt and hatred of their Superiors*

C and

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\* Joseph. and Governors. \* They scorn'd, they abus'd,  
1. 5. c. 1. nay they laid aside their Lawful Magi-  
strates, and set up Courts and Officers of  
their own tumultuary Chusing: And all

\* Id. 1.4. that were not of their Furious Party \*, they  
c. 5. markt and branded with odious Names,  
of *Betrayers of their City and Countrey*; tra-  
duced 'em, and gave out that they were  
Friends to *Titus*, held Correspondence  
with their Enemies, and were *Pensioners to*

\* L. 4. c. the Romans. \* And under this pretence,  
5. 1.6. c. 11. they seiz'd many of the Chief and Wise  
men of the City; and either expos'd 'em  
to the Insolence and Outrage of the  
Multitude, or else threw 'em into Pri-  
son, and there let 'em lye and perish.  
Twas no more than for some of the  
Factious to Accuse such or such a Great  
Person, and say he was in a Plot of deli-  
vering up their City to the Enemies, and he  
was irremediably Undone. And by these  
means ( which, by the way, is remarkable,  
tho not so very strange neither, because  
it is natural) but by these means (as the Hi-  
story tells us) they drew to their Faction  
some

some few of the \* Nobility ; who, it seems, \* L. 2. c.  
were afraid of being Honest, and thought <sup>17.</sup> and  
it their best way, at that time, to be *Popular* :  
And these they cry'd up for the true Pa-  
triots of their Coutrey , and Defenders of  
their Liberty ; and all that were not of  
that Party , were look'd on as *Romishly*  
*Affected*. There was one thing more , re-  
lating to this particular , which I cannot  
chuse but take notice of, 'tis so apposite to  
our purpose. \* With a company of Lies \* L. 4.  
and false Stories , of their own wicked in-  
venting , they set those that were in Au-  
thority at discord one with another ; whereby,  
in the mean time, they might compass  
their wicked design of ruining the City.  
I profess , when I met with this Passage, I  
knew not whether I was more reading an  
History of the *Jewish* , or a Prophecy of  
our own Nation : it comes so home to us,  
that I doubt some men will hardly believe  
our Report , think *Josephus* was malicious,  
and indite his History for a Libel. What  
defamatory Lies, and scandalous false Re-  
ports, have we known rais'd on those that

are in Authority, and only for this very reason too, because they were in Authority? Before, they were honest enough; but then, they must be false and treacherous: as tho it were true of all men, what was once said of *Galba*, *That he was every way deserving the Empire, if he had but never come to be Emperor.* But this is the old Art of subtil ambitious Politicians, first to disarm the Government, and weaken the hands of those in Authority, that they may be less able to oppose and defeat them in their ill Designs; like the Plague of *Athens*, which, as *Thucidides* observes, first seised the Physicians.

3. The next thing among them, (and indeed the greatest occasion of their overthrow) was their *Factions and Divisions*. To give you a full account of this, would here be too large and tedious; but the sum of it, take thus briefly. \* There were three Potent Factions, and each of them had their Head or Leader, whose very Names and Qualities he there recites: yet did these hate each other mortally, and when

\* L. 6.  
c. I.

when occasion serv'd, oppres'd one another. \* If at any time the Besiegers were <sup>\* L. 6.</sup>  
<sub>c. 4.</sub> quiet, and let them alone, they fell out and quarrel'd amongst themselves; and from their several Posts and Quarters, were daily assaulting and throwing Darts at one another; and yet upon the least noise or allarum from the Enemy, were very good Friends and Acquaintance, and all the *Dissenters* were presently *united*. Out they issued with joint Forces, and behaved themselves most valiantly; tho they fought not ( faith *Josephus* ) to defend the City <sup>\* L. 6.</sup>  
<sub>c. 3. and 7.</sub> from the *Romans*, but only to keep the Spoil, and to make a Prey of it themselves. In this one thing (tho in nothing else) all the three Factions were constantly agreed, The common ruin and destruction of the People and City. \* Twere <sup>\* L. 6.</sup>  
<sub>c. 15.</sub> endless to tell you what Deaths and Im-prisonments, what Plunderings and Con-fiscations the poor Citizens suffer'd. \* All <sup>\* L. 6.</sup>  
<sub>c. 7.</sub> their malice was bent against those that were Honest and Well-affected, against such as were Quiet, and desired to live

Peace--

Peaceably in the Land ; and they had rather be the ruin of *These*, than of the very *Romans* themselves. \* They pretended indeed at first , that they would guard and protect *Jerusalem* ; that they would defend , with their last drop of blood , the Liberties and the Properties of the People ; but all their aim (as by the History plainly appears ) was only Power and Dominion ; and which of the three Parties should have the Government of the City. The present Constitution they all resolv'd, was to be destroyed ; and the only contest among them was, which of them should be uppermost : Insomuch that *Josephus* tells us , \* *The Seditious subdued and took the City , and the Romans only subdued and took the Seditious.*

\* L. 5.  
c. 9.  
  
\* L. 6.  
c. 7.

And yet , as wicked as these men were, as vile and abominable, such as poor, honest Infidels would have scorn'd their Society ; yet did they separate for greater holiness from the rest of the People ; as tho all besides themselves were mere Heathens and Publicans : nay, had the impudence

dence (pray mind it, for 'tis worth all your observations) had the impudence to call themselves by the name of *the Zealous*. They were the only true Israelites, even *Hebrews* of the *Hebrews*, and the rest no better than *Philistines*, and *Moabites*, and *Hagarenes*. Good Heavens ! that men should think thus to impose upon God Almighty ! Such Zealots, as *Titus* himself would have cashier'd and disbanded ; such Saints, as would have been a scandal to an *old Roman Army*.

Nay, they were not content to be *holier* than the People, they would be more *zealous* too for God's Honour, than the very Priests themselves : They, alas ! were false and treacherous, *Baal*'s Priests, and Priests of *Dagon* ! Nay, they gave out (faith *Josephus* which is wonderfully to our purpose) they gave out, that *the ⋆ Priests meant to betray the City to the Romans* ; tho there was no proof in the World, nor the least sign of any such thing : just such another Calumny, as that of their famous Successors, that *the Priests of the Church of England*

\* L. 5.  
C. I.

land will betray us all into Popery. If ye are never Papists till we make you so, ye shall die Protestants, and we'll die with you; nay, before you too, we hope; and shew you good Examples. No, (my Beloved) the Church of *England* never made Papist, nor Rebel; neither prays to, or worships, nor makes any Martyrs.

4. The next thing I shall observe, as a great cause of their miserable destruction, was their *Atheism, Prophaneness and Sacrilegacy*. I name these together, because of their near affinity. You may wonder now, to hear that such zealous People should be Atheists; and yet *Josephus*, who knew them well, assures us, there was not a more Atheistical Generation; they scorn'd (faith he) and despis'd all things Holy and Divine; they derided the sacred Writings of the Prophets, ὅστες αὐτοῦ τινὰς λογοποιίας ὀχλεύεισθε, laugh'd at them, made a jest of them, as tho the Prophets had been a sort of Jugglers or Fortune-tellers; and their Writings, idle Stories, and cunningly devised Fables. And I would to God, there were not

\* L. 5.  
c. 2.

not more than we are aware , that for all their zealous shews,are secretly of the same Opinion : that make a noise and a bustle, and are ready to mutiny about Religion, and yet have no more Religion in them, than an old Jew turn'd Usurer. I confess, that Atheism,wherever it be, is a most grievous crying sin ; but yet we are not to think it confin'd to some wild, extravagant People ; for besides the loose, the free, the open , the Atheists to no purpose ; there are grave, and close, and silent, demure and politick Atheists , that droll too on holy Scriptures, and turn it into Ridicule, and Burlesque it all over with their most impious Deeds and Practices. Such as dissemble with God, and revile the King, and are the Heads still of those that are given to Changes ; that are disobedient to Governours , and to crofs and spight the Apostle more , even as they pretend too, out of Conscience ; that preach Rebellion against lawful Authority ; and those that resist , shall receive to themselves a Kingdom. I would to God ( I say ) that such

D men,

men, for all their talk and pretences, do not (with the *Jewish Zealots*) in their hearts deny all Scripture; and think the Writings of St. *Paul* no better than an old Legend.

From their Atheism, or Atheistical Principles, they proceeded (as indeed was natural for them) to all kind of Prophaneness. They quarter'd their Soldiers in the Temple it self, and made the House of God a Castle and a Garison: as tho it had not been the Temple of the *Jews* at *Jerusalem*, but some Foreign *Church* of St. *Paul*, the great Apostle of the Gentiles: Nay farther yet, They made it a Slaughterhouse and a Shambles, kill'd the poor innocent People that came thither to their Devotions, and slew the holy Priests, as they were sacrificing at the Altar; the Pavement flowed with Blood, and was covered with Carcasses; till *Mount Sion* it self look'd like the *Valley of Hinnom*, and the Sanctuary of God, like the bloody house of *Moloch*.

But to make full proof of their Impiety,

ty , To their Atheism and Prophaneness, they added all manner of Sacrilege. They rob'd and plunder'd the Temple of its Riches and Ornaments; took away all the Church-Plate, the golden Vessels, and other Utensils , that had been given and dedicated to the Honour of God and his Service. They had not the face indeed to affirm, that these things were Superstitious; that the golden Cups and Candlesticks were Heathenish and Idolatrous : but yet they said something else, as much to ours, and their own purpose , That they might make bold with these things , since 'twas they that fought for the Temple, and 'twas but fitting (they thought) that *God should maintain and pay His own Army*. The Saints too ( it seems ) Then were for inheriting the Earth ; and wisely done too, for Heaven they knew they should never inherit.

5. I come now to the last Observation, the *blindness*, the *insensibleness*, the *infatuation* of that People, under all God Almighty's plain Warnings and Threatnings. I shall recite these to you briefly , as I find

them set down in *Josephus*, who adds, That there were many that could testifie the truth of what he relates, that were then alive, and had been eye-witnesses \*. ‘There was a dreadful Comet, like a Sword, that appeared a year together: there was a wonderful great light shone in the Temple at midnight: the brasen Gate of the Temple, that requir’d at least twenty men to shut or open it, tho barr’d with Bolts of Iron, yet open’d of its own accord: a great company of Chariots and Horse-men were seen in the Air, and an Army came marching along the Clouds, and surrounded the City: and at the Feast of Pentecost, the Priests, according to their custom, going into the Temple to Prayer and Sacrifice, felt it move and tremble, and heard that terrible voice, *μεταβαινατε εις την θεωρην*, *Let us depart hence*, let us be gone from this place. And yet so blind were these People, that they gave no heed or regard to these, and more Tokens and Signs of their ruin: so infatuated, that they perceived not the Judgments \* that were

\* L. 6.  
c. 16.

were ready to fall on their City, and themselves.

And now, what shall we say to these things? Have we not seen too, a Comet (shall I say) nay, a true real Sword, that hung over this bleeding Nation for several years together? The Gates of the holy Temple not only set wide open, but broken down, carryed away, Posts and all, like that of *Gaza*, for all manner of Schism and Heresie to enter into the Sanctuary. Nay, saw we not (what is more yet) in that black, dismal Mid-night, strange Lights too in the Temple, more terrible than Darknes? The Ground shook and trembled, and the Priests that came in to worship, heard a lamentable sad Voice, that commanded them all to depart; to go and sit down even by the waters of *Babylon*; and there weep for their *Sion*, till God should turn her Captivity: And her Captivity He turn'd, and brought her home again in safety; but soon we forgot and abused His wonderful Mercy; some grew wanton, and some angry and sorry for their

their Deliverance. Again, He took us to task, and (to speak in the words of *Solomon*) seeing we would not be reclaim'd by our former Corrections, wherein we thought He dallyed with us, He now shew'd Himself to be in earnest; and sent upon us Judgments worthy of God; let loose the Ministers of His Fury almost all together, Sword, Fire and Pestilence, and the two latter hardly to be parallel'd; and yet, as tho we were contending and striving with Him for the Mastery, we grew worse and worse upon every Punishment, and came still out of the Furnace, not refined, but only hard'ned. 'Tis true indeed, there is *one* yet, amongst the Signs of the Jewish Ruin, which we see not, I mean the Vision of the Horse-men and the Chariots, we see not. Ah! we do see, and have long beheld with terror, a vast dreadful Army hanging over our heads continually; and heard the ratling of their Spears, and the very prancing of their Horses; it comes on still like a growing Storm, and marches forward in battel array; at the head of it a fierce

fierce Leader, all in bright shining Armour, as proud and as ambitious as the old *Roman* Emperors: an Army that seems not design'd against one City or Nation, but threatens *Europe*, and surrounds and besieges all Christendom.

3. I come now to the third and last Particular; *The just Judgement of God upon the people of the Jews, in their utter Ruin and Destruction.* I shall not tell you the whole Story; only this in short, there never was a more lamentable: For, what with the Enemy without, and the Factious within; what with a noisome Pestilence, and a most grievous Famine, there were destroy'd in this one City of *Jerusalem* \*, \* L. 7. c. 17. Eleven Hundred Thousand People, besides vast numbers that were slain all over the Countrey; and those that remain'd, either cheaply sold for Slaves, or carried away Captive: their Cities and Towns all ruin'd, *Jerusalem* and the Temple consum'd with fire; and in a word, the whole Countrey laid waste and desolate: so dreadful a Destruction, as tho the day of Judgement had been.

been there , and already past on that Nation. And if these be the Fruits of sinning against God , and holding out in defiance ; if these be the Effects of crucifying a Saviour , and never afterwards repenting ; if this be the end of Pride, Hypocrisie, Faction and Division ; what have we of this sinful distracted Nation to expect ? I know we will be pleading here in our own behalf, That the *Jews* suffered chiefly for their putting to death the *Messiah* ; And I would to God, we had not a Sin yet to account for, much of the same nature. *They knew not Christ*, saith the Apostle, and they told *Pilate*, *they had no King but Cæsar* ; but durst never have call'd out to him, That *Cæsar* should be crucifi'd. In one thing, we have exactly imitated those People ; I mean „ in our Impenitency for so execrable a Wickedness: For, excepting the true Sons of the much abused Church of *England* , excepting those that suffer'd with him , and were Confessors to that Martyr, where are there any, even the guiltiest, that to this day shew the least sign of Remorse ?

Remorse? No, they murder him every year still, in their scorn and neglect; leave it wholly to the Church of *England* to repent of *Their* Wickedness; are no more concern'd on the *Thirtieth of January*, than the *Jews* are on *Good-friday*. Nay, so far from *repenting*, they are almost ready to *justifie*, nay *repeat* the Wickednes: would use the Heir so too, whom God has so wonderfully *Afferted* and *Restored*: such a bold, obstinate, invincible Impiety, as if the *Jews* should have indeavour'd to have laid hold on our Saviour, and to have crucifi'd him again, even after his most glorious and miraculous Resurrection. But blessed be God, their Designs are in a great measure defeated; and that so strangely too, and unexpectedly, that we can attribute it to nothing but Providence; to that over-ruling Power that commands Seas and Winds; that stills the raging of the Waves, and the madness of the People. He but said, *Let there be Peace*, and there was a wondrous Calm on a sudden; and the ill-prefaging Monsters that appear'd so

E                   boldly,

boldly, and played in the Storm, present-  
ly drew in their frightened Heads, and sunk  
all down to the bottom ; and all again  
was clear and quiet , and all was bright  
again and serene. That God in his mercy  
may be pleas'd to continue our Peace and  
Happiness , let us take heed that we pro-  
voke Him not to Wrath by our Iniquities :  
'Tis to be hoped , this last Warning has  
wrought in us some Amendment; but yet,  
we are not to think our selves past all fear  
or danger : God seems, as it were, to try us  
a while , and we are now upon our *good*  
*Behaviour* ; if we return to our sins, assured  
our selves Judgments will follow; and that  
hour we grow wicked again, some new Plot  
will be discover'd. But let us constantly  
serve God , and be sincere, faithful Chris-  
tians, and then let *Geneva*, and *Rome*, and  
*Hell* it self consult together , and their  
Designs (as others have done) shall end  
in our Safety and Establishment. For 'tis  
**We** , 'tis We alone, that are able to destroy  
our selves ; 'twas not all the vast Rams,  
and warlike Engines of the *Romans*, but the  
Sins.

Sins of the People, and the Wickedness of the Defendants , that batter'd the strong Towers, and beat down the Walls of *Jerusalem*.

There is but one thing more I shall humbly recommend, and so leave you to God's Blessing and Protection : That in your places and stations , as far as the *Law and Religion requires*, you would be active and industrious against all Enemies whatsoever ; that we may not ( like unfortunate *Hannibal*) when we are fairly fighting against *Rome* , and have brought it ( to the Worlds amazement ) to the greatest straits and hardships, be basely betray'd and ruind , by a troublesome *domestic Faction*; by a little *Politic Hanno*, with his *punic Faith and Honesty*. And as you are to look to our Enemies , so let me once more, (for God's sake, for your own sake, and for the sake of your Posterity) let me once more desire you to look most carefully to your selves: to be serious and conscientious in all the Duties of our Religion ; to be Sober, and Temperate, and

Just, and Charitable, and Modest, and Humble, and Pious, and Devout ; that they who are of the contrary part, may be ashamed of their Opposition, and may at length be overcome, by our holy and virtuous Conversations : Thus shall we do mighty Service, and bring great Honour to our Nation ; *For those are still the fairest Subjects, that are the truest and best Christians.* May we consider what has been said, and God give us a right understanding in all things.

*To God the Father, Son and Holy Ghost, be all Honour and Glory, Might, Majesty and Dominion, now and for evermore. Amen.*

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*F I N I S.*

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